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Khilafat Edition

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Messenger. I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha-Allah.

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Editorial

Amongst, the Muslim countries in particular and the Muslims living in Europe in general, there is a very strong movement that the world of Islam should have a Successor (Khalifa), so that all Muslims of the world could unite together on his hand. He, then, with his celestial and spiritual powers, could revive and give a new life to the religious, intellectual, spiritual and moral values of the Muslims and thereby improve the social and economic conditions of the Muslims, so that, the world of Islam could, once again, experience the majesty, glory and victories, that God granted Islam, in its first period. Various political parties and religious groupings, within their circles, are striving, by holding meetings, carrying out processions, making speeches and publicity, to achieve this grand design. Some such organisations have the backing of the effluent governments of some countries. The analysis of their efforts of many years shows that the sum-total of these efforts is nothing but wishful thinking. Some organisations have even tried to nominate someone as Successor, but none of these attempts have met with any success.

On re-viewing this situation one satisfying aspect is that the adherents of Islam have the perception that in spite of the presence of the Quran and Divine Law, the true essence of Islam is non-existent amongst them and that they are suffering from an ailment for the cure of which they need a Messiah for the reformation of their internal and external ills and to breathe, in them, the true Spirit of Islam and brighten their religious and intellectual values and give them, once again, a new spiritual life. It is a matter of great regret that they are completely incapable of understanding that it is not the function of human beings to appoint a Successor but God appoints, the Successor, Himself. If, even a slight careful thought, is given to the Holy Quran then this has been stated in great detail that whenever anyone has been clothed with the Robe of Succession, it has always been granted as a result of the favour and mercy of God. As Allah says in Surah Nur (Chapter 24; verse 56):

> *Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors among those who were before them.*

Similarly, it is stated in the Traditions (Ahadith) that when God would see that a people are no more worthy of Succession, this Divine Blessing will be taken away from them. That is to say that no human contrivance can elevate anyone to the Station of Succession or deprive him of this Office.

It is, even, a matter of greater regret that God sent down, with Divine Inspirations, a Messiah, for the Renaissance of Islam but the people turned their faces away from this Divine Blessing and refused to believe in His Appointee, although they had with them the glad tiding from the Holy Prophet (peace and blessings of Allah be upon him), that is, again the blessed time will come to you when the Adherents of Islam will once again achieve unity and Succession in the manner of prophethood will be established. The Promised Messiah (peace be upon him), on hearing from God, gave Ahmadiyya Community, the glad tidings of the establishment of Succession after him, saying, that the revival of Islam was linked with this blessed institution. By the grace of God, today, Ahmadiyya Community is the only community that is enlightened by the light of Succession and Ahmadies, spread all over the world, are leading their lives, with peace and safety, in the fortress of this Spiritual System of Unity. This sacred System of Succession bears witness to the truth of the Promised Messiah like a bright sun. Today, if any one truly desires unity, glory, splendour and grandeur of Islam then he must come under the shade of this life-giving System of Succession. How long will the Muslims remain making, misfortune, darkness and defeat their destiny?

Establishment Of Khilafat

Holy Qur'an:

"Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones." (24:56)

وعد اللّٰه الّذين امنوا منكم وعملواالصّٰلحت ليستخلفنّهم في الارض كما استخلف الّذين من قبلهم وليمكنن لهم دينهم الّذى ارتضى لهم وليبدّلنهم من بعد خوفهم امنا يعبدوننى لايشركون بى شيئا ومن كفر بعد ذلك فاولئك هم الفاسقون۔

(سورةالنور:56)

Commentary:

This verse deals with one of the most vital Islamic principles i.e. the subject of Khilafat, in clear and unmistakable terms. In the previous verses of this Surah emphasis is repeatedly laid on obedience to Allah and His Messenger. This emphasis implies a hint to the status and position of the Khalifa in Islam. Being a successor of a Prophet he must be given unconditional obedience.

This verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be Prophet's Successors and representatives of the whole nation. They will be, as it were, Khilafat personified. The verse further says that the fulfilment of this will depend on the Muslims observing prayers and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be made leaders of the nations. Their state of fear will give place to a condition of safety and security. The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his Khilafat must continue to exist in one form or another in the world until the end of time all other Khilafats having ceased to exist. This is among many others the Holy Prophet's distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifa in the person of Hadhrat Ahmad, the Promised Messiah, peace be on him.

Hadith:

عن حذيفة رضى اللّٰه عنه قال قال رسول اللّٰه صلى اللّٰه عليه وسلم تكون النبوة فيكم ماشاء اللّٰه ان تكون ثم يرفعها اللّٰه تعالى ثم تكون خلافة على منهاج النبوة ماشاء اللّٰه ان تكون ثم يرفعها اللّٰه تعالى ثم تكون ملكاً عاضا فتكون ماشاء اللّٰه ان تكون ثم يرفعها الله تعالى ثم تكون ملكاً جبرية فتكون ماشاء اللّٰه ان تكون ثم يرفعها اللّٰه تعالىٰ ثم تكون خلافة على منهاج النبوة ثم سكت۔

(مسند احمد بحواله مشكوة باب الانذار والتحذير)

"Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood" (Masnad-i-Ahmad)

Writings Of The Promised Messiah

"Brethren, since it is the practice of God from ancient times that he shows two manifestations in order to frustrate two false exaltations of His enemies, it is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgement.

It is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgement. The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which you shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. … I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation" (Al Wasiyyat, p.6-7).

Khilafat - A Part of the Eternal Religious Order

Hadhrat Sahibzadah Mirza Bashir Ahmad Sahib

(Translated from Urdu By: M. Zafar Mahmood)

Allah the Most Exalted, as a guiding principle, declares in the Holy Qur'an that there are two kinds of commodities found in the world: One that is entirely temporary and ephemeral and is a product of prevalent circumstances and possesses no real benefit for any section of human beings. The other kind which is an integral part of the world natural order contains some benefit for mankind. The first mentioned rises and subsides like foam in the world while the latter have a more permanent existence and leaves a lasting impression in the world. Almighty God says in the Holy Qur'an:

> *He sends down water from the sky, so that valleys flow according to their measure and the flood bears on its surface swelling foam. And from that which they heat in the fire, seeking to make ornaments or utensils, comes out a foam similar to it. Thus does Allah illustrate truth and falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allah set forth parables.*
>
> *(Al-Ra'd, Chapter 13; verse 18*

A thing like foam disappears as rubbish in a twinkle but as to that which benefits mankind stays in the earth and has a stable existence in the world. If we look at the natural order under this first principle then we make this delicate observation that whatever is beneficial for the world from any aspect, God Almighty has a mechanism in place for its preservation. Even for the lowliest animal and the most insignificant plant there is a system in place for the continuation of their species and the hidden but powerful hand of nature saves them from extinction. A deeper study of nature reveals that the greater the benefits of something for mankind, the greater are the safeguards from God, the Most Exalted, for its preservation. The promise of the preservation of the Holy Qur'an follows the same principle. Allah, the Exalted says:

> *Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.*
>
> *(Al-Hijr, Chapter 15; verse 10)*

That is to say that since the Qur'anic revelations have been ordained to be the everlasting, it is God's intention that it will remain the means of human awakening till the Day of Judgement. Therefore, God Himself will be its protector and will always create the necessary means which will protect it in both its obvious as well as intrinsic meanings. In other words the reason for the preservation of Qur'an is centralised in the small word zikr.

The same is true for prophethood. When God Almighty, finding the world in the state of great upheaval and turmoil, due to mischief and disorder, and intends for its reformation, then He sends someone as His Messenger or Prophet. But a Prophet is after all a human being and under the requisites of being human, his life-span is of a limited number of years. Therefore it becomes essential, after the demise of the Prophet, to have a divine system in place, which can nurture the seed sown by the Prophet to its full potential, so that the reformation that God wishes to bring about by the divine mission of the prophet can be firmly established in the world. This divine system which is in fact a supplement to the Prophethood is known by the name of Khilafat (succession). It is divine tradition that after every great prophet God Himself establishes a system of succession in order to complete the divine mission of the Prophet after him. These successors (khalifas) although not prophets or directly appointed by God are, nevertheless, trained by the prophet himself, have a thorough understanding of his divine mission and are capable to continue his work after him. Even though, they are not recipients of direct divine revelations, but under a select divine decree, only those that God desires, can take the throne of succession after the prophet had passed away. As if the messages from unseen telegraph wires attached to believer's hearts automatically turn them to the right person for succession. In spite of the fact that the successor is not a prophet and is elected by people, Islam teaches the fact, clearly elucidated in the Holy Qur'an, that God Himself chooses a successor. It seems contradictory that a person who is elected by people, his appointment can be attributed to God. But the truth of the matter is, that behind the election of every genuine successor, is the hidden Hand of God and only

he, who is selected by the eternal decree of Almighty God, can become a successor. No one else has the audacity to step on the throne of succession. This profound truth is concealed in the statement of the Holy Prophet that he made, regarding Hadhrat Abu Bakr, some time before his death:

That is: "I wished to appoint Abu Bakr as my successor, but then I realised, that it was divine responsibility and God will not allow any one else but Abu Bakr to become my successor, nor will God let the party of believers agree to the succession of anyone else other than Abu Bakr."

God be pleased. The very vast content of the system or set-up of succession is contained in this small sentence. The Holy Prophet (saw) says that there is no doubt that after him, it would seem that the majority of Muslims would elect Abu Bakr as his Successor but in reality, the Eternal Divine Decree, would be at work behind this election. Whatever would take place would be according to the Will of God and nothing else could be done. That is exactly what happened. In spite of the fact that the Ansar, internally, attempted to raise some other person from amongst themselves for succession and externally the Arab Bedouin tribes rebelled and contrived to destroy the system of succession. But, as Abu Bakr was the Successor appointed by God, the strength of his followers overcame the bulk of the opposition like the sea water consumes the foam on its surface.

And then the words, with which the Holy Prophet (saw) addressed Hadhrat Usman: "God will adorn you with a shirt and people will desire to take it off, but you must not take it off" also point to this ancient divine practice that in reality God Himself creates successors and those who elect them are no more than mere instruments which the Divine hands use to continue His Decree. Just consider the beauty and wisdom of these words. The Holy Prophet (saw) attributes the appointment of the successor to God and the attempt to depose him from succession to the people. Thus he says exactly the opposite to what appears to be the case, i.e., that the apparent manner for the election of the succession seems to be that people elect the successor and God appears to be indifferent to the whole affair. In spite of this the Holy Prophet (saw) says that the successor is chosen by God although seditious persons, sometimes, do attempt to depose him. This is that grand subtle point after understanding which no one can ever be misled nor led astray regarding the question of succession. But, because the world order is provisional and ephemeral and is divided in various periods, he warned the Muslims by revealing that after him true succession would only remain established for thirty years, after which it would be transformed into monarchy by usurpers. After this, according to the prevalent circumstances and need of the time, periods of spiritual succession would appear from time to time, until the coming of the Messiah and Mahdi, when, once again, on the percept of the prophethood, true succession will be established in its manifest form. (Masnad Ahmad, Volume 5; by Abdul Rehman Safin-o-Mishkat Bab-ul-Anzar)

Since the system of succession is part and supplement of prophethood and is established for the support and completion of its mission, God Almighty has described and defined the signs, in the Holy Qur'an, in the verse known as Aayat-i-Istakhlaf, that clearly distinguishes between the true and false succession like a bright day. God says:

> *That is: "Allah has promised to those among you who believe and do good works that He will surely make them successors (this does not mean that every believer who does good work will necessarily become a successor but signifies that whoever will become a successor will be a believer and a righteous person) in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after this will be the rebellious".*

(Al-Noor, Chapter 24; Verse 56)

This glorious verse, which the Promised Messiah has clearly indicated to be specific to the system of succession, in its few words, contains a vast subject and is the best picture of the scene, which, more or less, is repeated before the world, at the time of the establishment of every new succession. The death of every prophet or his successor is like a mighty and powerful earthquake. The new

successor steps into the office of succession in such circumstances, when the hearts are fearful and people are afraid as to what would happen. But, then, in front of the eyes of the believers, God, according to the promise made in this glorious verse, begins to pull the hidden strings of His decree and turning the days of fear into those of peace, gradually begins to raise the community from weakness to strength or from a position of strength to even greater strength. And these successors with their religious status and service for the cause of religion set their seal of proof that indeed the love of God and His Divine Help is with them. This succession, in its apparent form, remains till such time as is required, according to the divine knowledge, for the establishment of the faith brought by the prophet and the strengthening and completion of his mission.

Because the Promised Messiah was also sent into the world with a great and magnificent mission and in his status he was a complete reflection and projection of the personality of the Holy Prophet (saw) to the extent that the Holy Prophet (saw) describing the mission and the station of the Promised Messiah said: "He will be buried with me in my grave'', meaning that he will have my company in the Hereafter and will be kept with me. Therefore, it was essential for the completion of his divine mission that a system of succession was established after him. He, therefore, has hinted about establishing such a system in numerous occasions in his books and sayings. Indeed, signs pointing to this system are found in many of his divine revelations, but, for the sake of brevity, I shall mention only one quotation. These are the words he wrote in his Will for his followers when he felt that the time of his death was very near.

He states: "The Word of God tells me... He will give this Community full progress and great success, some, by my hand and some after me. This is an established practice of God since the time He created man on earth, that He always manifests this divine practice of helping and aiding His Prophets and Messengers to their victory and superiority...and the truth, He seeks to spread in the world, He sows its seed by their hands, but instead of completing the process (development of the seed into a fully grown plant) by them, He causes them to die, which, in itself, accompany a fear of failure...He reveals another aspect of His Omnipotence and creates such means by which all those objectives that had remained somewhat unfulfilled are completed. Thus He manifests two kinds of divine power: One, He manifests at the hands of the Prophet; and second at the time of the death of the prophet when there are difficulties and hardships... God Almighty, a second time, shows his majestic divine power and supports the falling community.

Thus my dear ones, when it is an old established divine practice that God twice manifests His divine power to spoil the two chances of the enemy to rejoice, then how can it be possible that He will now relinquish this ancient divine practice. Therefore, do not be saddened by the word that I have told you (that is the news of my imminent death). Do not let your hearts be distressed because it is necessary for you to witness the second manifestation of His divine power... I have come from God in the form of the first manifestation of His divine power and I am His divine decree personified and after me there will be other people who will personify the second manifestation of His divine power." (Rasala Al-Wassiyat---Roohani Khzain Volume 20, pages 303 to 306)

The Institution Of Khilafat

Dr. Shamim Ahmad

"Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones." (24:56)

The above verses from Surah Nur are concerned with the institution of Khilafat in Islam. In these verses Allah revealed that He would make Muslims successors as He made successors from among those who were before them. This promise is linked to those who truly believe in Allah and do good work.

Successors Play A Vital Role

The institution of Khilafat is a compliment, concomitant and a means of fulfilment of the Prophethood. Even the most exalted of prophets are human beings and as such mortals. They cannot live for ever. Their preaching will suffer a great blow and their mission unaccomplished if they are not followed by successors. The successors of Prophets play a vital role in safeguarding their teachings and their propagation. The Holy Prophet (saw) was also given the Divine promise that Islam would be strengthened and nurtured by the rightly guided spiritual successors.

The Holy Prophet (saw) prophesied that after his demise he would be followed by Khilafat. He also warned that the institution of Khilafat would suffer a blow and be replaced by kingship and tyrant rulers. He also gave glad tidings that in the latter days of the world, out of the sheer mercy of God, Khilafat would emerge on the precept of the Prophethood.(Masnad-e-Ahmad). The Promised Messiah said:

> *"Khalifa means successor, and a messenger's successor in real terms is he who possesses the messenger's virtues by way of reflection. The Holy Prophet, may peace and blessings of Allah be upon him, did not wish to apply the title of Khalifa to wayward monarchs because Khilafat is in fact a reflection of the messenger. Since it is not possible for a person to live forever and as God has willed to keep alive until the day of judgement the reflection of messengers, who are the noblest and highest among mankind. He has therefore designed Khilafat so that the world may never remain devoid of the blessings of Messengership." (Shahadatul Qur'an, pages 57-58).*

The Holy Prophet's prophecy has been fulfilled to its full extent. His period of Prophethood was followed by rightly guided spiritual successors who strengthened and nurtured Islam and made it victorious. The last part of the prophecy has also been fulfilled in the form of Khilafat in Ahmadiyyat. The Promised Messiah informed his followers in a most transparent way that after his departure from this world, Allah would establish Khilafat among his followers. The Promised Messiah said:

"It is the practice of God from ancient times that He shows two manifestations in order to frustrate two false exultations of His enemies. It is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgement. The second manifestation cannot occur until I depart, and it is only when I depart that God shall send a second manifestation for you which shall abide with you for ever. It is therefore necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. I have appeared from God as a glory and I am one of His glories duly personified, but there shall be persons after

me who shall bear the glory of His second manifestation. (Al-Wassiyat p. 6-7)

New Khalifa

After the sad demise of the Promised Messiah all opponents of Ahmadiyyat rejoiced that this movement would now come to an end, but in accordance with the Promised Messiah's prophecy, their hopes were frustrated. The whole Ahmaddiya Community unanimously elected Hadhrat Maulvi Nooruddin as Khalifatul Masih. Hadhrat Khalifatul Masih I addressed the Jama'at as follows:

"If you wish to perform the covenant of Bai'at at my hands, then remember that Bai'at means selling yourself to another. Once the Promised Messiah hinted to me that I should forget about my home town. From then onward I put my mind and honour at his disposal and never thought of my town again. Therefore, Bai'at is a difficult covenant in consequence of which one has to abandon all freedom and aspirations." (Badr 2nd June, 1908)

Turbulent Times

Khilafat-e-Ahmadiyya was a young plant during the life time of Hadhrat Khalifatul Masih I and some opponents of the institution of Khilafat tried to uproot this sacred plant. It was a very turbulent time but by the grace of Allah Almighty Hadhrat Khalifatul Masih I dealt with this opposition and turbulence with tremendous courage, great wisdom and rock-solid steadfastness. To all internal and external opposition he fought very bravely and at every step he admonished his opponents and ultimately became victorious. By the Grace of God he was able to establish the institution of Khilafat on unshakeable foundations. He admonished his opponents:

"I have told you repeatedly and showed it from the Holy Qur'an that it is for God rather than man to appoint a Khalifa. Who made Adam a Khalifa? God said: I am going to appoint a Khalifa on earth. The angels objected but what did they reap as a result? You will find from the Qur'an that in the end they had to submit to Adam. Therefore, anyone who objects to my Khilafat, even though he might appear as an angel, I will have to tell him to submit himself to the Khilafat of Adam. If, out of pride and stubbornness, he chooses to become Iblis, then he must remember the consequence suffered by Iblis."(Badr 4th July 1912)

"I say it with all the emphasis at my command that I shall not discard the robe bestowed upon me by God. I could not care less if you become my opponents and the rest of the world joined you too. There is a promise from God's Appointee, and we have witnessed its fulfilment, that He shall not cast aside this community as worthless. Strange are His mighty ways and all-pervading is His surveillance. You fulfil your part of the covenant and then witness the progress you make and success you achieve. (Badr 21st Oct.1909)

"When I die, someone whom God wills shall take my place ... you have entered into a covenant at my hands. Do not therefore, question my Khilafat. God has appointed me as Khalifa, and now I cannot abdicate at your bidding, nor has anyone the power to remove me from this office. If you press your antagonism too hard then you must bear in mind that I have such Khalid bin Waleeds at my disposal who will punish you."(Badr 4th July 1912)

Hadhrat Khalifatul Masih II also stressed the importance of the institution of Khilafat and said:

"It is my advice to you that all blessings are enshrined in Khilafat. Prophethood is a seed after which Khilafat spreads its munificencies throughout the world. Therefore hold fast to Khilafat and shower the world with its blessings."(Alfazal 20th May 1959)

"Remember that your progress depends upon Khilafat and the day you forget and forsake this stake shall be the day of your doom. On the other hand, if you appreciate the significance of Khilafat and uphold this institution, then even if the whole world may rise against you, you shall not perish... A few individuals may lose their lives, obstacles may arise, difficulties may be encountered, but the Community as a whole shall never die. Every day it shall see new horizons of progress. The death of an individual would be like that of the legendary giant whose death gave birth to thousands more like him."(Darsul Qur'an p 73)

Hadhrat Khalifatul Masih III also stressed the important fact that a Khalifa is appointed by God alone and after selecting him, God shows His great and mighty glory to prove to the world that He indeed is the possessor of all powers. He said:

"God shows the might of His power by choosing an aged and frail person. It was said about Khalifatul Masih I that he was an old man

without intelligence, but God showed that despite his age he was in the care of God and under His supervision and, therefore, his opponents could not succeed against him. Sometimes God selects a young person and people think that because of his lack of maturity and wisdom the community might be doomed. However, God shows that although His choice falls upon a child, He Himself is not a child and is quite capable of showing His second manifestation through a person of tender age. Eventually the same child is able to frustrate his opponents. At other times, God selects a middle-aged man who the world regards as incapable of leading the community. The task may indeed be beyond his capacity. But surely nothing is beyond God's capacity. He makes a choice of this type of person and consumes his soul through the mighty manifestation of His glory so that the person so selected sometimes feels the urge to tell the world, in the ecstasy of God's love and affection, that he needs no more temporal support. God then makes use of him for the purposes and to the extent that He desires and grants him His support and succour to prove to the world that He indeed is the possessor of all powers and glories.(Alfazal 17th March 1967)

Jama'at Adheres To Khilafat

The world has witnessed that the Jama'at Ahmadiyya has stood by their covenant and have adhered to the institution of Khilafat. Individuals have lost their lives and properties, extreme difficulties have been encountered, huge obstacles have arisen and Ahmadis have been expelled from their homes but they have never wavered in their pledge that they will stand in defence of the institution of Khilafat. Hadhrat Khalifatul Masih IV gave the following glad tidings to the Jama'at:

"Now, Insha Allah, no danger will ever overtake Khilafat-e-Ahmadiyya. The Community has reached a stage of maturity in the sight of God. No eye of the enemy, no heart of the opponent, no attempt by the opposition will be able to harm it in any way. Khilafat-e-Ahmadiyya shall, Insha Allah, continue to flourish with just as much glory as the glory promised to the Promised Messiah (as). This Jama'at shall live for at least a thousand years. So pray, sing songs of His praise and renew your pledges. (Al Fazal 28th June 1982).

Writings of the Promised Messiah

"All ye people, listen carefully and remember that these prophecies are from God Almighty who made the heavens and the earth. He will cause this, His own Community to spread in all the countries of the world. Through His grace, my followers will, with reason and argument, prevail over all. The days are coming, indeed they are very close at hand when this will be the only religion on the surface of the earth to be remembered with respect. Allah will bless this religion i.e. Islam and this Jama'at with extraordinary blessings even such as shall seem to be supernatural. He will frustrate those who plan to see its destrction. And this dominance shall last for ever, even until the very Day of Judgement. *(Tazkiratul Shahadatain p.64-5)*

Khilafat

Rashid Ahmad Cheedoo

This article explores how Allah chooses his Khalifa, the importance of establishing a strong bond with Khilafat and concludes with the amazing events in London last year when Hazrat Mirza Masroor Ahmad was elected as the new Khalifa.

provided by the Prophets of Allah. A Khalifa is a successor to a prophet and represents his work. He is a prophet's mirror or reflection. It is thus the representation of prophethood and it carries on the mission started by a prophet. It is the prophet who sows the seed of righteousness and khalifas make sure that it is protected and nurtured to become a fully-grown strong tree. This is why the Holy Prophet (saw) said:

'There has been no prophet who has not been followed by khilafat.' (Jameh Al-Sagheer Lil Sayooti)

Khalifa Is Chosen By Allah

Allah chooses the khalifa, although apparently it looks as if the khalifa is chosen by the people. However, the people who select the khalifa are believers (Momins) who are well groomed during the time of the prophet (or indeed a khalifa). They act only in a manner that pleases Allah. This is the sole focus of their prayers and in accordance with His promise Allah guides them to select the most appropriate person. So the reality is that Allah's will prevails.

A khalifa has the highest of moral qualities, enjoys Divine protection, adheres strictly to the laws of God, makes decisions in accordance with absolute justice and consults on important affairs. The khalifa is brave, fears none but Allah and is completely reliant on Him. He guides the Community and constantly prays for his people.

We read in the Holy Qur'an:

> *'Allah has promised those among you who believe [Amanoo] and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.' (Ch.24; v.56).*

This verse tells us the following:

- Allah will continue with Khilafat in the future as He did so in the past.
- Allah will establish His chosen religion of Islam through the Successors;
- After a state of fear Allah will grant them peace and security; and
- Allah's promise of Khilafat is on the condition that only those will be blessed who do good work and believe.

Hadhrat Khalifatul Masih II (ra) said that all commentators of the past agreed that this verse is about Khilafat in Islam and likewise the Companions of the Promised Messiah (as) and some khalifas also testify that Promised Messiah (as) too presented the same view in his books. Hadhrat Khalifatul Masih II has concluded that by the word Aamanoo [meaning 'believe'] khilafat is really meant for the people who believe in Khilafat-e-Islamia and therefore this verse stands for Mubaeem [those who offer their allegiance (ba'ait)] and not for non-Mubaeem as they do not believe in Khilafat.

Establish Strong Bond With Khilafat

There is a saying that 'As you sow, so shall you reap' and this is exactly the case with the

institution of khilafat as well. It is not simply that the believers will be blessed with khilafat and have no further responsibility in the matter thereafter. No, they will have to look after khilafat exactly in the manner desired by Allah. They will have to continuously establish a strong bond with khilafat by obeying the khalifa of the time, offering their complete co-operation and not shirk from offering all kinds of sacrifices that are demanded, including the sacrifice of life.

We observe in the history of Ahmadiyyat believers who have fearlessly offered their lives and had complete trust in Allah. We can never forget the noblest martyrdom of highly devoted Ahmadis in Afghanistan over one hundred years ago. Perhaps the suffering of that land ever since is due to the extreme cruelties committed by its rulers on those who were martyred?

Establishment Of Khilafat

The Holy Prophet (saw) said:

'O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end to be replaced with khilafat which would be on the pattern of prophethood (as it is a supplement to it) and would remain as long as Allah wills. Then this khilafat would also come to an end. The rulers who cut (are cruel to people) will replace them for as long as Allah wills. Then their period will come to an end. After that Khilafat on the pattern of prophethood would re-emerge." After saying this, the Holy Prophet (saw) did not add any further comments.' (Musnad Ahmad, Anwarul Musnad Khuffiyius, Vol 4, page 273)

Allah established Khilafat after the demise of the Holy Prophet Muhammad (saw) and He chose Hadhrat Abu Bakr (ra) to be the first Khalifa. We also know that what the Holy Prophet (saw) said has come true, i.e. that many centuries later when Muslims did not behave the way as Allah Almighty desired and so the blessings of Khilafat were taken away.

The Promised Messiah (as) says:

'Whomsoever preserves unto the last, witnesses the miracle as happened at the time of Hadhrat Abu Bakr (ra) when the death of the Holy Prophet (saw) was considered to be untimely and many nomads turned apostates and the followers of the Prophet (saw) were unnerved by deep grief. At that critical hour Allah made Hadhrat Abu Bakr (ra) stand up firmly, thus showing His powerful hand a second time.' (Roohani Khazain, Vol 20, Risala Al-Wassiyyat p5)

The Promised Messiah (as) said:

'Allah's Divine power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine power....and that manifestation will be better for you because it will be everlasting, and from which the link will not break until the end of the world. And the second manifestation cannot come except after I am gone. But when I go away Allah shall send the second manifestation for you and it shall stay with you for ever.' (Al-Wassiyyat pp6-7, Roohani Khazain Vol 20, pp304 – 305)

The objective of khilafat is to ensure that His true religion continues to flourish. Khilafat is the best guide to keep people on the straight and narrow path. Khilafat is the central magnetic attraction for the truth seekers, giving them endless spiritual and physical strength so that they may be able to offer any and every kind of sacrifice to the khalifa of the time. In addition, khilafat strengthens the bond between man and his Creator, and between man and his fellow beings.

Khilafat Today

Today we observe that the blessings of khilafat become more and more apparent. The number of momineen increase day and night, enjoying the link between themselves and Allah. The contentment they receive from khilafat is so deep and sweet that it creates an aura of peace, love and respect for everybody. That is the real Islam. Every day we see the fulfilment of Allah's promise of khilafat. Hadhrat Khalifatul Masih V (aba) is our current spiritual fountainhead in the person of Hadhrat Mirza Masroor Ahmad. At the very mention of this blessed name our hearts pour out

the feelings expressed in the Promised Messiah's revelation Inni Ma'aka Ya Masroor (I am with you Oh Masroor!). His election as khalifa was a wonderful and humbling experience for all who witnessed it and it was a clear example of Divine blessings and Divine Will of how Allah keeps His people united in accordance with His promise.

Election Of New Khalifa

The fortunate ones in London witnessed the wonder of the establishment of the fifth Khilafat. What a spectacle! All hearts heavy with the loss of our beloved Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV (ru), eyes still full of tears, minds waiting, bodies still bowing down in meditation, feeling helpless, but from the bottom of their hearts one could hear the murmuring of trust and confidence in Allah that He is the only One Who could help us, and take away our grief and replace it with security and peace.

When we heard the crackle of the loud speakers our hearts trembled and jumped with happiness. We heard the election was over and the name Mirza Masroor Ahmad was announced as the one chosen as our fifth Khalifa. The same hearts became filled with joy and thankfulness. Alhamdolillah! Alhamdolillah! Every eye was wide open passing on the joyous news to each other. No more grief, no more feelings of helplessness and insecurity. Joy was trickling down from everybody's cheeks burning with the heat and love of happiness.

Thirsty souls, thousands of them satiated themselves by offering their immediate and unstinting allegiance. Eyes were still overflowing with tears but this time they were tears of joy and spiritual excitement. This process of change with all its related human reactions continued for as long as each individual's capacity allowed. The expression of those thousands and millions watching on MTA around the globe was exhibited as one. Inni Ma'aka Ya Masroor, (I am with you Oh Masroor!) take us wherever you like, we're with you.

Writings of the Promised Messiah

I AM THE INVINCIBLE CITADEL OF THIS AGE. Only he who enters therein will be secure from the scourge of swindlers, crooks and ferocious beasts. But he who prefers to stay away from my periphery, will confront death from all directions! Even his corpse will not be secure.

Who is the one that enters my citadel? Only he who discards all vice and instead embraces the path of rectitude. He who gives up the path of crookedness and treads along the path of truthfulness. He who cuts asunder from the bondage of Satan and becomes an obedient servant of God. Everyone who does that is of me and I am of him. But only he succeeds in accomplishing this feat who is placed by God the Almighty under the shadow of a Muzzaki (Purifier). He then stamps out under his feet the hell of his ego. The fire within him is quenched and cooled as if there had never been any fire. Then he begins to accomplish brisk spiritual progress till the spirit God Almighty comes to dwell in him. And as a result of this remarkable Divine phenomenon, God, the Lord of the worlds, firmly establishes Himself upon his heart. Thus, his old individuality is incinerated and he is accorded a new and purified temperament. For him, God Almighty becomes a new God, establishing a fresh and unique connection with him. He is bestowed in this very world with all the immaculate blessings of a blissful life. *(Victory of Islam p. 36,37)*

Hadhrat Hakim Maulvi Nooruddeen

Khalifatul Masih I: The Establishment Of Khilafat

Azhar Ahmadi

Hadhrat Maulvi Nooruddeen was a devoted servant of Islam and Ahmadiyyat, and on the demise of the Promised Messiah was chosen as the First Khalifa of Ahmadiyyat. This article describes how he came into contact with Hadhrat Mirza Ghulam Ahmad and concludes that one of his legacies was establishing the true status and significance of the Khalifa.

Hadhrat Maulvi Nooruddeen was born at Behra, in the district of Shahpoor, Punjab in 1841. He was a direct male lineal descendent of Hadhrat Umar, may Allah be pleased with him. His father Hafiz Ghulam Rasool and at least ten of his immediate ancestors had committed the Holy Qur'an to memory. Hadhrat Maulvi Nooruddeen often said that he had heard the Qur'an recited by his mother while he was in her womb and he had imbibed love of the Qur'an with his mother's milk. During a month-long journey he committed nearly half of the Holy Qur'an to memory. He continued this endeavour until he learned the whole of the Qur'an by heart. From an early age he had a great love of books – Urdu, Persian and Arabic- and an insatiable thirst of knowledge. In search of knowledge his travels took him to Rawalpindi, Rampur, Lucknow, Bhopal and also to Mecca and Medina. By then, he was not only well versed in the Holy Qur'an and Hadith but was also a medical physician of high repute. This led to him being appointed Chief Physician to the Maharaja of Kashmir.

Finds Champion Of Islam

Hadhrat Maulvi Nooruddeen had met many learned divines of Islam, and being an eminent sage of high repute himself, he came across many Hindus, Christians and atheists. But he had not met anyone who could champion the cause of Islam against other religions. This was the dire need of the time. Perchance he came across a torn page of Braheen-e-Ahmadiyya. He immediately sent for all parts of this great book and in no time had read all of it. He realized the author was the personage he was seeking. He made for Qadian. As soon as he beheld him his heart testified that this was the end of his search. He had found that which he was seeking. He was then 43 years old. He offered his hand in allegiance but the Promised Messiah said he had not been divinely commissioned to accept such a pledge. Hadhrat Maulvi Nooruddeen asked for an assurance that his pledge would be the first to be accepted when the direction arrived.

This pledge took place on 23 March 1889. This meant a total and permanent commitment which he carried out to the minutest detail for the rest of his life. At the time he was building a large clinic and house in Bhera but abandoned it to settle in Qadian at the instructions of the Promised Messiah (as).

Elected As Khalifa

The news of the death of the Promised Messiah (as) struck the Jama'at with a deep sense of loss and bewilderment. But the Promised Messiah (as) in his book, The Will has clearly mentioned that after the death of a prophet

"God manifests His power a second time and rallies the shaken community. At the death of the Holy Prophet (saw) when the Companions were overwhelmed with grief God manifested His power a second time and by raising up Abu Baker strengthened Islam afresh and thus fulfilled His promise. "He will surely establish for them their religion... and after their state of fear He will grant them peace and security (24-56)." Therefore be not sorrowful over what I have told you for it is necessary for you to witness the second manifestation of God's power. The second manifestation cannot arrive till after I have gone, but when I go God will send that second manifestation to you, and it will abide with you for ever." (The Will)

The overwhelming view of the Jama'at was that Hadhrat Maulvi Nooruddeen should be asked to assume the mantle of Khalifa. Consultation of the leading divines of the Movement including Hadhrat Ummul Momineen took place and a formal petition was presented to him. Hadhrat Maulvi Nooruddeen said:

"...Look at my past life; I have never coveted

eadership. I am feeble, do not keep good health and the task is heavy.... But if you insist on pledging your allegiance to me then note carefully that this pledge means total commitment... ..pledging allegiance is a grave and solemn matter...He who takes the pledge subordinates all his freedom to the will of another... .Now whatever may be your individual inclinations, you will have to carry out my orders.. If this is acceptable to you I shall undertake this responsibility willingly or unwillingly.... Remember all good proceeds from accord. A leaderless people are dead."

As soon as he finished speaking all present numbering about 1,200 urged with one voice:

"We offer you our pledge. We shall obey your orders. You are our Amir and the successor of our Messiah".

And so the ship of Ahmadiyyat re-emerged from the storm and carried on its journey once again.

Threat To Jama'at

Unfortunately, some leading members of the community were of the view that the real successor to the Promised Messiah was the Sadr Anjuman Ahmadiyya. This threatened to split the Jama'at. To Hadhrat Khalifat-ul-Masih I, this was insufferable. He acted swiftly to put an end to such dissension. He called a meeting of the consultative body of the Jama'at on 31 January 1909 and addressed them thus:

"God has told me that if any of you deserts me, He will bestow upon me a large party in its place. I am told that the only business of the Khalifa is to lead the prayer services and funeral services and perform marriages and accept pledges of allegiance. Whoever says this is ignorant and impertinent...such a one should repent...You have by your conduct hurt me grievously and have been guilty of contempt of the office of Khilafat."

Having explained the true status of the Khalifa and the nature of obedience due to him, he asked certain individuals to renew their pledges.

In his sermon on the occasion of Eid-ul-Fitr, 19 October 1909 he admonished them once again:

"The whole community accepted me as Khalifa. He who acts contrary to this consensus puts himself in opposition to God. I affirm with all the emphasis at my command and call God to witness that I shall not put off the robe with which He has invested me. He has appointed me for a purpose. Fulfil your covenant and you will soon see how far you advance. Another misunderstanding is about the connotation of the expression "maaroof". The Holy Qur'an uses this expression with reference to the obedience due to the Holy Prophet also (saw) (Chapter 60:13). Then have they drawn up a list of his shortcomings? In the same way the Promised Messiah has laid down obedience in that which is maaroof.... I am expounding all this to safeguard you against error."

At the annual conference 26-29 December 1911, he once again reminded the Jama'at of its obligation toward Khilafat.

"Hearken....I am Khalifatul Masih and God has made me Khalifa...you cannot conceive how the very idea of dissension in the community distresses me. I wish that I may witness with my own eyes that you are a practical illustration of the Divine command: "Take fast hold, all together of the rope of Allah, and be not divided." He united all of you at my hands and He Himself, and not any of you, invested me with the robe of Khilafat. It is my duty to honour and respect it.... Keep well in mind that you have no authority to remove the Khalifa who has been appointed by God. You had better leave this matter in God's hands...then listen to me for the sake of God, as I convey to you His command, not mine: " take fast hold, all together of the rope of Allah, and be not divided."

Like A Rock

Hadhrat Khalifatul Masih I worked tirelessly, despite his old age and infirmity, to ensure that the Jama'at stayed united. He went to great lengths to expound to the members the true status of Khilafat and the nature and solemnity of their pledges. During his Khilafat dissent arose but he took on the dissentients squarely. He gave not an inch; he was like a rock; all challenges and threats were beaten back and retired helpless and lost; under his care the institution of Khilafat found solidity. It is to his great credit that the Jama'at was properly schooled and educated along the lines of Qur'anic teachings.



Hadrat Mirza Bashiruddin Mamood Ahmad (RA)
Khalifatul Masih II

Achievements Of Khalifatul Masih II

Waleed Ahmad

The Second Khalifa, Hadhrat Mirza Bashiruddin Ahmad was elected Khalifa at the tender age of 25 and under his leadership the Jama'at went from strength to strength; in spite of adverse circumstance when he became Khalifa, with the help of Almighty Allah, one by one all the opponents of the Jama'at were overcome.

The second Khilafat of Ahmadiyyat was that of Hadhrat Mirza Bashiruddin Mahmud Ahmad; he was a son of the Promised Messiah (may peace be upon him) and the Musleh Maood (Promised Reformer). His Khilafat spanned over half a century and played a decisive role in establishing the Jama'at.

However, it began in very precarious circumstances. This was because on his election, many of the apparent intellectuals of the Jama'at like Maulvi Mohammed Ali, Khwaja Kamaludin and others dissented from his appointment and the institution of Khilafat. They broke off to create a 'Jama'at' of their own in Lahore and took all the financial resources, various manuscripts with them etc. Indeed Hadhrat Khalifatul Masih II was later to say that the Jama'at was left with literally just a few annas (pence) in its coffers and it was with this meagre resource that the Jama'at faced the colossal task of spreading the message of Islam to the whole world. Perhaps more worryingly for some was that the Khalifa was young and had no experience. He was barely 25.

Wisdom Of The Highest Order

Yet as we have often observed, what counts is the support of God. In the eyes of the world the new Khalifa may have been inexperienced and young but in reality he was endowed with wisdom of the highest order and was certainly the best man for the task that lay ahead. He was, after all, none other than the Musleh Maood whose being was to be so much intertwined with the success of the Jama'at as foretold in the famous prophecy of the Promised Messiah. And so it came to pass that on the election of Hadhrat Mirza Bashiruddin Mahmud Ahmad as the Second Khalifa, the Jama'at entered a Golden Age.

Tehrik-e-Jadid

One of the first tasks that he undertook after assuming office was developing the means of propagation of the Ahmadiyyat in foreign lands. Missionaries were prepared and as early as 1915 Ahmadiyya Muslim Missions were established in Ceylon, Mauritius and the UK.

In 1934 he launched one of the most important organisations of the Jama'at under the name of Tehrik-e-Jadid. This was entrusted with everything connected with missions outside the Indian sub-continent. Since its inauguration, missions sprung up in places like Singapore, Spain, Cuba, Malaysia and numerous African countries.

Indeed through this great scheme, missions were established in territories and parts of Europe and America, where previously Islam had failed to penetrate. In Germany for instance two mosques were built and missions became active in producing literature about Islam in the local language. The German translation of the Holy Qur'an ran through several editions and the French translation was started. The same occurred in Holland, Switzerland, Japan and Latin America. Indeed the list is so long that it will suffice to say that through the vigorous activities initiated under the second Khilafat, the prophecy of the Promised Messiah was fulfilled in causing the message of the Promised Messiah to reach the corners of the earth. This prophecy was to be fulfilled again in a more glorious fashion with the inception of MTA in the fourth Khilafat. Even today, Tehrik-e-Jadid governs all the Jama'at's activities outside the Indo-Pakistan sub-continent and the benefits of the scheme cannot be over emphasised.

During the period of the second Khilafat, efforts were continually made in raising the moral and spiritual standards of members. Hadhrat Musleh Maood, himself, played a leading role in this partly through his inspiring addresses, sermons and

peeches, but also by taking a genuine and personal interest in all members.

Knowledge Of The Holy Qur'an

He had a detailed and profound knowledge of the Holy Qur'an. This is vividly illustrated in his commentaries of the Holy Qur'an – the Tafsir-e-Kabir (Larger Commentary) and the Tafsir-e-Sagheer (Shorter Commentary), which were published during the second Khilafat and have served as a wealth of knowledge and insight. The constant encouragement of members towards good was maintained till the end of his life and this is illustrated by part of his last testament which reads:

'May Almighty Allah be your Protector and Helper and may He save you from stumbling. Keep the banner of Ahmadiyyat aloft. Let not the voice of Islam be stilled. Let not the name of God fade away. Learn the Holy Quran and the Traditions of the Holy Prophet (may peace and blessings of Allah be upon him). Teach the same to others. Act upon them yourselves and get others to act upon them. Devotees should ever rise among you and volunteer their lives for the cause of Islam. Khilafat should be maintained for ever and believers should be ever ready to sacrifice their lives for it. Truth should be your ornament, trustworthiness your beauty, fear and love of God your inspiration.' (Al Fazl 11th November 1965)

Establishment Of Auxiliary Organisations

One of the most notable achievements of the second Khilafat was the establishment of the Jama'at's organisation. Auxiliary organisations were established like the Ansarullah, Lajna Imaullah, Khuddam-ul-Ahmadiyya, Atfal-ul-Ahmadiyya and Nasirat-ul-Ahmadiyya. Each organisation was provided with constitutions and objectives and has played a significant role in the progress of the Jama'at. Parallel to this was the Jama'at's overall organisation of branches and its office bearers. In 1922, the Majlis-e-Mushawarat or Shura was established where senior office bearers convened to render their advice to the Khalifa of the time. This institution has since spread all over the world.

In 1958 the Waqf-e-Jadid Scheme came into operation with Hadhrat Mirza Tahir Ahmad serving as its head. This scheme was prominent in intensifying Jama'at activities in Pakistani villages in order to improve the moral and religious education. It has since been extended to the whole world during the fourth Khilafat.

Jama'at Moves To Rabwah

One of the most notable achievements of the second Khilafat was in establishing a new centre in Rabwah in 1948. This came in the aftermath of the partition of India a year earlier when it became necessary for the Jama'at to move its centre from Qadian. The original plot of land where Rabwah now stands was a barren desert. It was transformed into an oasis in both physical and spiritual terms. This is a living achievement of the second Khilafat. Another achievement that of the second Khilafat was the manner it dealt with various crises. In 1934, for instance, the Ahrar rose to obliterate Ahmadiyyat from the face of the earth and in 1953, under the instigation of the mullahs, severe persecution was inflicted upon the members of the Jama'at. Despite this, by the Grace of Allah, the Jama'at persevered and emerged from these crises stronger and better.

In order to help members keep in touch and to raise their moral and spiritual standards a daily publication, Al-Fazl, was started. This had started as a weekly journal in 1913 during the period of the first Khilafat and became a daily publication during the second Khilafat.

New Calendar

The second Khilafat is also credited with the introduction of the Hijri Shamsi (Solar Hijra) calendar. This calendar is based on the solar computation. It begins with the Hijrah and 622 CE becomes its first year. Thus the year 2004 CE would be 1383 HS. The name given to each month relates to an event that took place during the lifetime of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). They are:

January ....Sulh
February ....Tabligh
March ....Aman
April ....Shahadat
May ....Hijrah
June ....Ihsan
July ....Wafa

August ....Zahur
September ....Ikha
October..Tabuk
November ....Nabuwat
December ....Fatah

The second Khilafat also saw the completion of the Minarat-ul-Masih in 1916. Its foundation stone had been laid by the Promised Messiah himself thirteen years earlier. However, due to the lack of funds it could not be completed during his lifetime or the lifetime of Hadhrat Khalifatul Masih I.

Hazoor Visits UK

The second Khilafat is also of specific significance to the UK for it was during this period that the land for the London Mosque was purchased and Hadhrat Khalifatul Masih II himself travelled to London in 1924 to lay its foundation stone. This mosque was completed two years later. The main purpose of Hazoor's visit to the UK was also to attend the World Conference of Religions where leading members of different faiths were invited to address the meeting. It was of course during the second Khilafat that Jalsas promoting religious harmony were introduced. The Seerat-un-Nabi Jalsas were started in 1928 when members of different faiths were invited to speak on the virtues of the Holy Prophet of Islam. During this period a different kind of Jalsa – The Religious Founders Day – was also introduced. Here members of different faiths were invited to speak on their Religious Founder with respect to a set theme. These Jalsas helped to improve inter-communal relations and have continued to this day.

Crowning Achievement

When one looks back and examines what was the crowning achievement in the tenure of the second Khilafat, my view is that it firmly points to the firm establishment of the institution of Khilafat and thereby laying the foundation of the success of the Jama'at. Prior to this there was still a strong debate among members as to whether we needed a Khalifa or whether it should be run by a committee – Sadr Anjamun. However, during the second Khilafat, the importance of Khilafat became firmly rooted in minds of members. This has given the Jama'at the kind of unity and focus of purpose which has enabled it to achieve far more than could have been remotely achieved otherwise. This is a living achievement of the second Khilafat from which we will continue to benefit till the day of Judgement.

Ansarullah National Annual Charity Walk 2004

The National Annual Charity Marathon Walk 2004 for Majlis Ansarullah will be held for the first time in the Yorkshire Dales in Benrhydding, near Ilkley in West Yorkshire on Sunday 6 June 2004. The North East Region has been eager to be the host for this event and have promised a truly scenic and breathtaking route for the walk which all walkers, serious or not, will thoroughly enjoy.

Overnight accommodation has been arranged for those arriving on Saturday evening at the Bradford Mission house, which is only 35 minutes away from the marathon walk route. Please contact your Zaeem or Regional Nazim to make the necessary arrangements.

Sponsorship forms for the event will be sent to each Nasir shortly. You must start approaching your friends, colleagues and members of the public for sponsorship. This is essential if we are to achieve our overall target of £50,000.

If you have any further queries or concerns in connection with the event please contact the Zaeem and regional Nazim of your area. Alternatively contact Mirza Abdul Rashid, Chairman of the Organising Committee on 07930 315888 or Munir Ahmad , Event Co-ordinator on 07789 398494

Khalifatul Masih III

Nadim Vanderman

During the time of Hadhrat Khalifatul Masih III, the Jama'at made progress in spreading the message of Islam. One of the awe inspiring events of his Khilafat was his tour of West Africa in 1970 and the launch of the divinely directed Nusrat Jehan Scheme. However, the Mullahs in Pakistan resorted to violence to stop the Jama'at progressing but their plans backfired as the Jama'at continued to grow and flourish.

Hadhrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, was born on November 16th, 1909. When he was merely thirteen years of age, he committed the entire Holy Qur'an to memory. He was admitted to Madrassa Ahmadiyya to further his religious education. After completing his course of study in theological and oriental studies (Maulvi Fazil) he graduated from Government College, Lahore. In 1934 he obtained a Bachelor of Arts degree from the University of Punjab.

Continues Education In England

On September 6th, 1934, his father, Hadhrat Khalifatul Masih II sent him to England. Before his departure, Hazoor gave him some advice:

I am sending you to England so that you may fully grasp the Western point of view.... It is your responsibility to find ways for serving Islam, and how to counter the evil attacks. Get to know all the weapons Dajjal is using against Islam.

During his stay at the Oxford University he earned his Master of Arts degree. On his return home he was appointed lecturer at Jamia Ahmadiyya (Theological College), becoming its principal in 1939. From February 1939 to October 1949 he was President of Majlis Khuddamul Ahmadiyya. From May 1944 to November 1965 he was Principal of Taleem al-Islam College until his election as Khalifa.

In 1965 he was appointed the Third Khalifa of the Promised Messiah. Thus was fulfilled the glad tiding, which Hadhrat Musleh Maood (ra) had received from God Almighty. He had announced on September 26th, 1909:

Allah has given me the glad tiding that I will be blessed with a son who will be a Nasir-e-Deen (helper of faith). He will be committed to serving Islam.

Hazoor Visits Africa

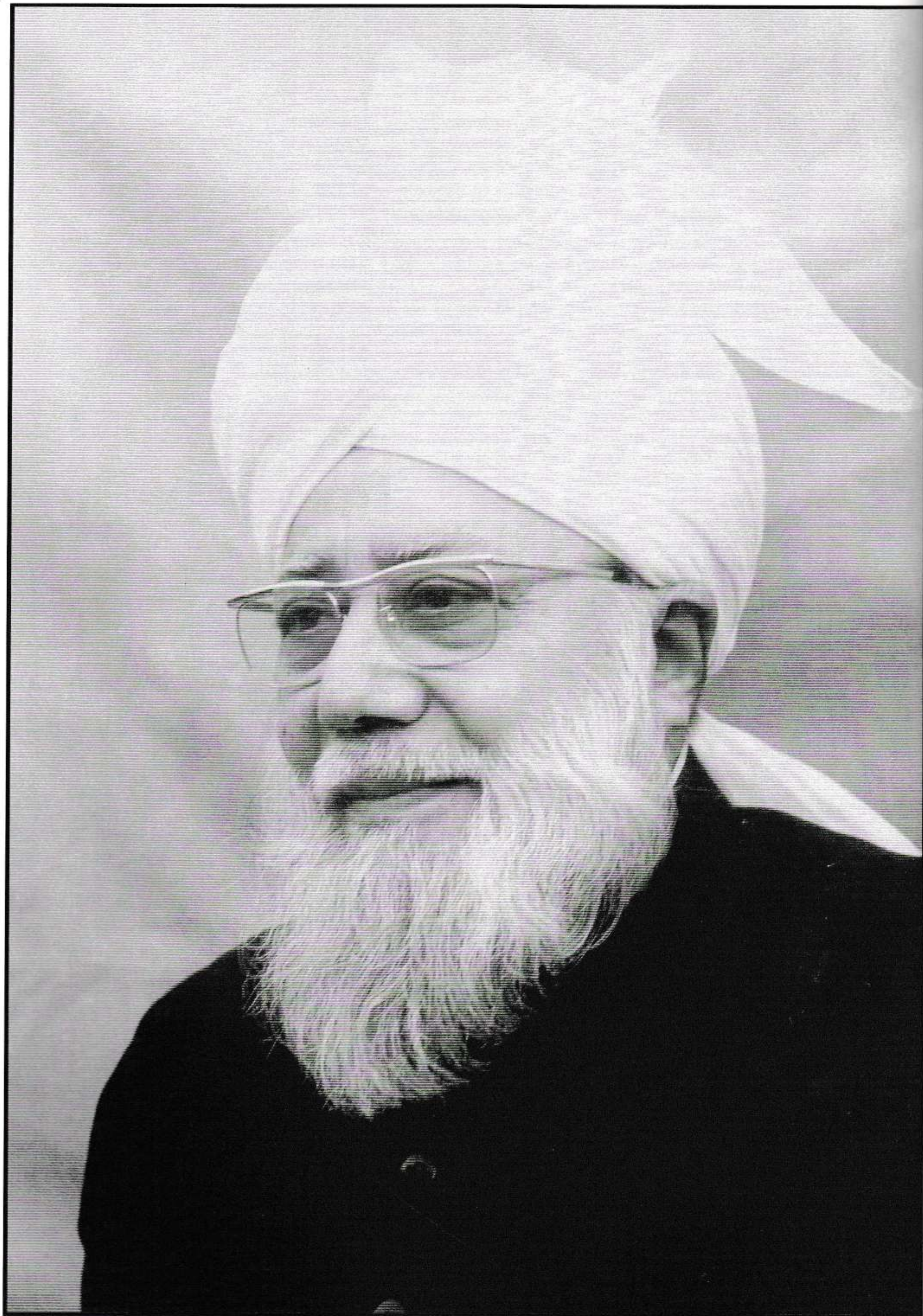
Prior to Hazoor's Khilafat, large Ahmadiyya communities had flourished in Africa. Members had longed desired to see Hazoor in person. When Hazoor visited these countries their intense desires was fulfilled. African Ahmadi men, women, children and even the elderly travelled long distances to see Hazoor in person.

During Hazoor's epic travel to this continent, many eminent personalities of African countries readily acknowledged the educational, social as well as spiritual services rendered by the Movement. The visit heralded a new era of preaching in West Africa. On his return, Hazoor launched the Nusrat Jahan Scheme under Divine direction. Under this Scheme, the plan was to build hospitals, clinics and schools in West Africa to help alleviate the condition of the people. He called upon the Jama'at to make financial sacrifices to enable the fund to be raised. He called upon Ahmadi doctors and teachers to serve in Nigeria, Ghana, Liberia, Gambia, and Sierra Leone. The Scheme's success is amazing and continues to flourish to this day and as result the governments are most appreciative of the help that the Jama'at has rendered.π

Jama'at Remains Steadfast Against Violence

Another critical event in the Khilafat of Hadhrat Mirza Nasir Ahmad was the 1974 riots against the Movement throughout Pakistan. Houses belonging to Ahmadis were robbed and reduced to rubble. There were social boycotts against Ahmadis. They were fired from their jobs without a just cause, and some were even martyred. Despite these atrocities, members remained steadfast in the face of grave perils. No one can furnish such a shining example of sacrifice in the history of nations. The Parliament of Pakistan then passed an amendment to the Constitution declaring Ahmadis to be non-Muslims. This was done with the intention of stopping the progress of the Jama'at. However, the opposite occurred. Instead of people leaving the Jama'at, large numbers of people started to join. Many of them joined as a result of divinely inspired dreams. Thus the plans of the Mullahs were frustrated.

Perhaps the Khilafat of Hadhrat Mirza Nasir Ahmad can be best summed up by the slogan he coined: "Love for All - Hatred for None".



Hadrat Hafiz Mirza Nasir Ahmad (RA)
Khalifatul Masih III

Hadhrat Khalifatul Masih IV
Jama'at Spreads Dramatically

During the Khilafat of Hadhrat Khalifatul Masih IV, the Jama'at made rapid progress in many fields but the area of Tabligh was especially close to his heart. A number of initiatives were implemented to take the message of Ahmadiyyat to all the people of the world. The article below describes some of the schemes instituted by Hazoor to bring this about.

The UK Jama'at was very fortunate that due to the situation in Pakistan, Hadhrat Khalifatul Masih IV spent most of his Khilafat in the UK. Members of the Jama'at had the opportunity to see and hear him at first hand. He had an abundance of energy and drive. During his Question and Answer sessions he showed an amazing level of knowledge. He spoke eloquently and learnedly on matters of religion, science, philosophy and politics. His ability to instantly recall points of details and develop complex arguments astonished all. He had an unbelievable memory that enabled him to recall relatives and family members of Jama'at members. Hazoor had the ability to relate to people at an individual level. Each person felt that Hazoor was close to them and that they were special to him. He had a wonderful sense of humour and he was able to communicate to all - the young and the old, people from different backgrounds and cultures, the learned and the less learned.

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV was born on December 18, 1928 in Qadian, India. He passed the high school examination in 1944 and studied for two years at the Government College Lahore. He obtained his Bachelor of Arts degree from the University of Punjab. In 1949 he received his Shahid degree from Jamia Ahmadiyya.

In 1955 he enrolled at the University of London's School of Oriental and African Studies. Upon his return home in 1957 he devoted himself to the service of the Jama'at and held many important positions such as Sadr Khuddamul Ahmadiyya, Nazim Irshad Waqfe Jadid, Director Fazle Umar Foundation, and Sadr Majlis Ansarullah.

Ordinance Passed

On the demise of Hadhrat Khalifatul Masih III in 1982 he was appointed to the exalted position of Khalifa. He started an intense drive to spread the message of Ahmadiyyat. This generated bitter opposition and in April 1984 General Zia-ul--Haq, passed an Ordinance whereby no Ahmadi could declare himself/herself a Muslim. This meant that Ahmadis could not recite the Qur'an, nor call the Azan (the call to prayer) before Salat times. They could not display the Kalima Tayyaba nor offer the Islamic greeting 'Assalamo alaikum' to anyone, etc. The contravention of these regulations carried heavy fines, or imprisonment or both.

Because of the Ordinance and the consequential inability to carry out his responsibilities, Hazoor left Pakistan in 1984 and directed the affairs of the Jama'at from London. From here with the help of Allah he was to dramatically accelerate the progress of Ahmadiyyat.

Passion for Tabligh

One of the most important aspects of his Khilafat was the increased activity in the field of Tabligh. He had a passion for spreading the message of Islam and bringing the world to Ahmadiyya. Hadhrat Khalifatul Masih IV vastly expanded this programme of preaching and propagation by initiating a number of new schemes. He instituted the Scheme of Dai Illallah. People were to devote themselves to spreading the message of Islam. He set up tabligh schemes and explained in meticulous detail how to preach to non-Ahmadis. Targets were set and the whole of the world-wide Jama'at worked hard to achieve them.

Translation of Holy Qur'an

The Promised Messiah was commissioned by God for rejuvenating Islam and disseminating the teachings of the Holy Qur'an. During the time of the 2nd and 3rd Khalifas translation of the Holy Qur'an was carried out in different languages. This work was accelerated during the Khilafat of Hadhrat Mirza Tahir Ahmad.

Mosques and Mission Centres

As numbers of the Jama'at increased it was apparent that more mosques and mission centres were needed. In the very first year of his Khilafat, Hadhrat Khalifatul Masih IV performed the opening ceremony of Basharat Mosque in Spain, the first mosque in that country for 700 years. New enlarged mission centres were acquired in Europe, including UK, Germany, France and Holland. However, the programme of building mosques acquired a new dimension and several magnificent new mosques were built all over the world, notably Australia, USA, Guatemala, Canada, and culminating in the award-winning Baitul Futuh Mosque in Morden.

MTA

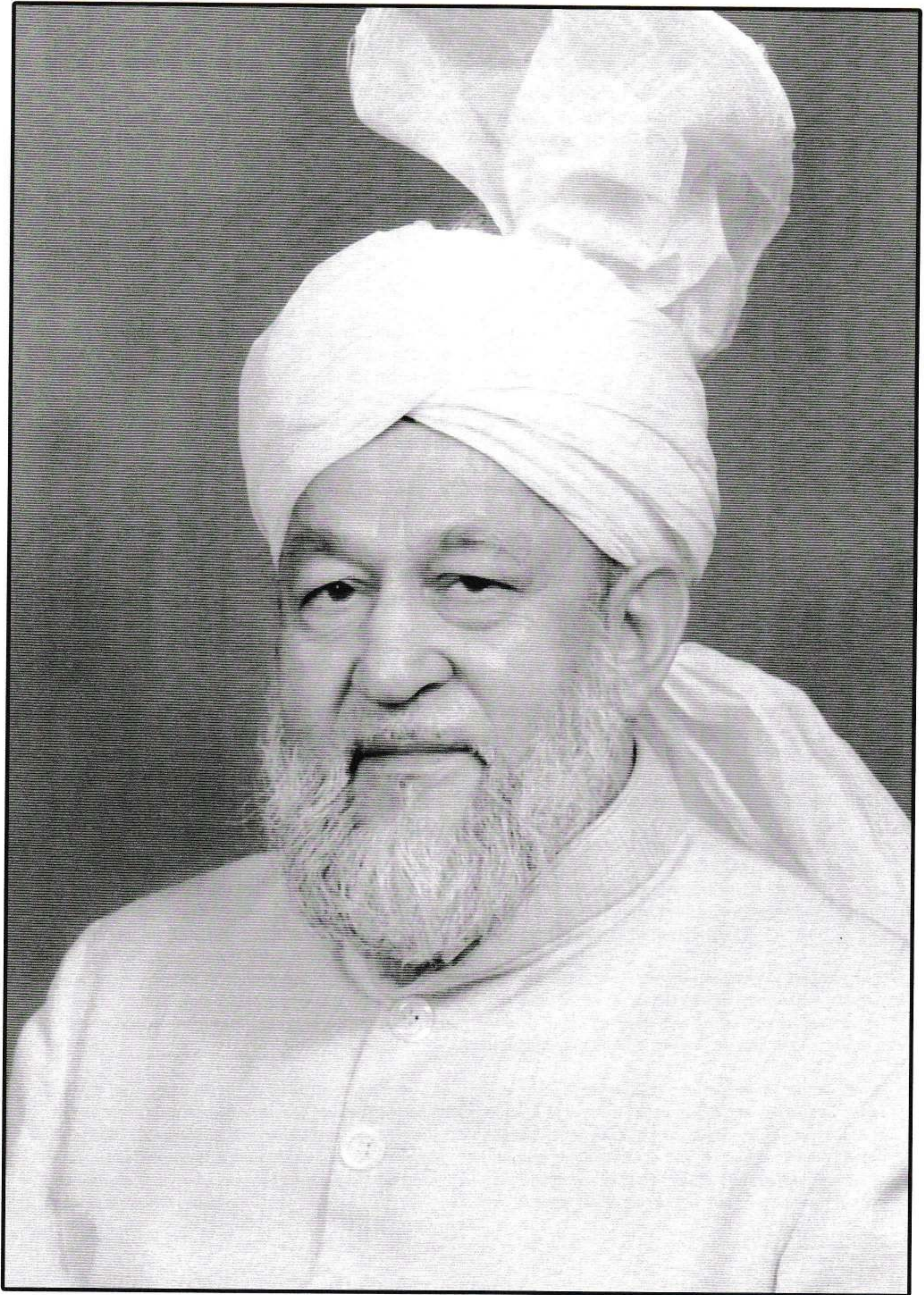
The advent of MTA International was another dramatic achievement and invaluable tool for conveying the message of true Islam. Hazoor realised that many Muslims had no source of religious knowledge, apart form Mullahs. Their incorrect understanding of Islam had to be overcome. People had to have an alternative source of information. Hence the idea of MTA was conceived. Hazoor was the driving force behind the project. Although the Jama'at had few resources and no experience or knowledge of running a television channel, MTA was created. It has gone from strength to strength and people are amazed that so much could be achieved with so little.

Waqfe Nau

Hazoor realised that the future of the Jama'at's preaching activity depended on a succession of young people dedicating their lives to the Community. This led him to start the Waqfa Nau Scheme. Under this scheme, parents dedicated their children to the Community and undertook to educated and bring them up so that when they were older they would be prepared to dedicate their lives to the Community. As a result of this scheme, thousands of children throughout the world joined the scheme. Educational syllabuses and regular classes were organised for these children.

Millions Accept Ahmadiyyat

During the Khilafat of Hadhrat Mirza Tahir Ahmad the Jama'at achieved great progress and many millions of people joined Jama'at. This included Kings of Africa. The Promised Messiah's revelation, "Kings will seek blessings from thy clothes" found fulfilment once again. Hazoor bestowed sacred relics of the Promised Messiah on two African kings when they attended the annual Ahmadiyya Conference in London in 1987.



Hadhrat Mirza Tahir Ahmad (RA)
Khalifatul Masih IV

Khalifatul Masih V

– Allah Shows His Sign

The extraordinary election of Hadhrat Khalifatul Masih V is a sign to the world that Khilafate Ahmadiyya enjoys the blessings of Allah. More recently the tour of West Africa has shown the love and affection that people from different parts of the world have for Khilafat.

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Hadhrat Khalifatul Masih V was elected Khalifa on 22nd April 2003 in London. The scenes were extraordinary and never seen before in the history of the Jama'at. The manner of the election was further proof that Allah is guiding the Community and that through the institution of Khilafat the Jama'at will continue to progress and flourish.

Sahibzada Mirza Masroor Ahmad Sahib was born on 15th September 1950 in Rabwah, Pakistan. He is the son of Hadhrat Sahibzada Mirza Mansoor Ahmad Sahib and his mother's name is Hadhrat Sahibzadi Nasira Begum Sahiba. Sahibzada Mirza Masroor Ahmad Sahib is also the great grandson of the Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah.

Sahibzada Mirza Masroor Ahmad Sahib was educated at Taleem-ul-Islam High School Rabwah, and obtained his BA from Taleemul-Islam (TI) College Rabwah, Pakistan. In 1976 he earned his Masters of Science degree in Agricultural Economics from the Agriculture University Faisalabad, Pakistan.

Sahibzada Mirza Masroor Ahmad Sahib was married on 31st January 1977 to Syeda Amtul Sabooh (Begum Sahiba), the daughter of the late Begum Sahibzadi Amtul Hakeem and Mr Syed Daud Muzaffar Shah. He has one daughter, Mrs Amtul Waris Fateh, who is married to Mr Fateh Ahmad Dahiri of Nawabshah. Sahibzada Mirza Masroor Ahmad Sahib also has one son, Mr Mirza Waqas Ahmad, currently studying accountancy in England.

In 1977, he devoted his life to Islam, and as directed by Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, Sahibzada Mirza Masroor Ahmad Sahib proceeded to Ghana under the Nusrat Jahan Scheme. This social, educational and economic development scheme supports a large number of hospitals and schools in West Africa.

Sahibzada Mirza Masroor Ahmad Sahib was the founding principal of the Ahmadiyya Secondary School Salaga, a school in the northern region of Ghana, where he served for two years. This school is progressing very well to this day. His success at this school made him the obvious choice for the principal of the Ahmadiyya Secondary School at Essarkyir where he served for a further four years. This school is in the central region of Ghana.

Sahibzada Mirza Masroor Ahmad Sahib was appointed as the manager of the Ahmadiyya Agricultural Farm in Depali, in the northern region of Ghana, for 2 years. First experiments had revealed that wheat could not grow in Ghana. But Sahibzada Mirza Masroor Ahmad Sahib continued relentlessly. Another Ahmadi Muslim, Mr Qasim Ahmad, joined him in this series of experiments. The efforts of this team of Ahmadi agriculturalists finally paid dividends. The first successful experiment of planting, growing and nurturing wheat as an economic crop in Ghana was exhibited at an international trade fair and the results were submitted to the Ministry of Agriculture of Ghana. It stands as a great credit to his personal efforts in these experiments that successive presidents of Ghana have commended the Ahmadiyya Muslim community for these highly successful experiments which revolutionized the country's economy and paved the way for self sufficiency.

In 1985, Sahibzada Mirza Masroor Ahmad Sahib returned to Pakistan and on 17th March 1985, he was appointed as Wakilul Maal II, Department In-Charge of Financial Affairs II. On 18th June 1994 he was appointed as Nazir Ta'leem (Director of Education).

On 10th December 1997, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, appointed Sahibzada Mirza Masroor Ahmad Sahib as Nazir A'la (chief executive director) of Sadr Anjuman Ahmadiyya Pakistan and local Amir.

Sahibzada Mirza Masroor Ahmad Sahib's predecessor Nazir A'la was his father Sahibazada Mirza Mansoor Ahmad Sahib. Recalling what a simple and devoted and pious person Sahibzada Mirza Mansoor Ahmad Sahib was, Hadhrat Khalifatul Masih IV stated with tears in his eyes that he had observed that when he met him he

was extremely happy. When he enquired about the source of his happiness, Sahibzada Mirza Mansoor Ahmad Sahib said, 'Why should I not be happy: today the Khalifa of the time is happy with my children and my family.' In this sermon, he also paid warm tribute to Sahibzada Mirza Masroor Ahmad Sahib.

In 1999, Sahibzada Mirza Masroor Ahmad Sahib had the additional honour of becoming a prisoner in the name of Allah, in Rabwah, Pakistan, when he, along with Col. Ayaz Mahmood, a general establishment officer, were arrested on a charge of blasphemy and maintenance of public order respectively under the growing wave of persecution of Ahmadi Muslims in Pakistan. The son of Maulwi Manzoor Chinioti, a fanatic religious obscurantist in his own right, complained to the local police that the above two officials were responsible for defacing the verses of the Holy Qur'an. Maulvi M. Ilyas, the son of Maulwi Manzoor Chinioti, threatened the police with the un-Islamic demand that he would start a fast in protest if no action was taken. The police immediately registered cases against the two.

The above named eminent members of the Ahmadiyya Muslim Community in Pakistan were arrested along with two others who went to the court to assist them in arranging 'bail-before-arrest '. Maulvi M. Ilyas hatched this vile and contemptible scheme. His father, Maulvi Manzoor Chinioti MPA, himself, was the instigator and main driving force to change the name of Rabwah town. They are all members of the Majlis Tahafaze Khatme Nabuwwat, an organisation that has sworn to destroy the Ahmadiyya Muslim community. Mr Rafiq Tarar, the then President of Pakistan and Raja Zafrul Haq the Minister for Religious Affairs, also belonged to the advisory council of this organisation.

When the defendants arrived at the Court of Sessions in Chiniot District to have their bails validated (provisionally approved by the High Court), the Session Judge refused the bails and instead issued arrest warrants. As a result, all four were arrested and sent to jail, before any investigation was conducted as to the truthfulness of the complaints. It is ominous that these arrests took place soon after the promulgation of the controversial Anti-Terrorist Act (amendment) Ordinance 1999. Newspapers in Pakistan covered the story widely in their 1st May editions. Sahibzada Mirza Masroor Ahmad Sahib who had been charged with blasphemy was duly imprisoned on 30th April but was released on 10th May 1999.

Since his election as Khalifa, Hazoor has been instructing the Jama'at in matter of Tarbiyyat and Taqwa. More recently, as readers will know, Hadhrat Khalifatul Masih V has recently completed a historic tour of West Africa. This faith-inspiring tour covered Ghana, Burkina Faso, Benin and Nigeria. The love that people have for Khilafat was visibly seen as everywhere he went he was greeted ecstatically and people turned out in their thousands to line his route. Young and old, men and women, were shouting slogans of welcome and singing the praise of Allah. Everyone had smiles on their faces and were delighted that the Khalifa was present amongst them.

A key feature of the tour was the importance given to Hazoor by the leaders of each of the countries visited. In Ghana the President John Ajeekoom Kofo was present at the official welcome for Hazoor. In addition, Hazoor met the King of the Ashte, Asante Hene Ose Tutu III, the Vice President of Ghana, as well as many other government and community leaders.

The Jama'at has been carrying out humanitarian work in African countries for many years and the humanitarian work being carried out was appreciated by the countries. The President of Ghana stated

'We are proud that of the Jama'at's achievements and good works. ... Your Jama'at is helping us a great deal. Your education institutions are very well organised. We are well aware of the virtues of your Jama'at and try to encourage them'

The Regional Minister of the Upper West Region, Ghana, the Honourable Mugrari said that the Jama'at was a pioneer in the progress and prosperity of the region. The services of the Jama'at in the areas of health and education had been of great benefit to the people. He expressed deep gratitude to the Jama'at for this.

The tour was a personal triumph for Hazoor and he received many warm messages from leaders about his return to Ghana after spending many years there earlier in his life. The President of Ghana in welcoming Hazoor said

'You have arrived in a country that belongs to you' and 'we regard you as our own.'

The reception received by Hazoor demonstrated the love and affection that all Ahmadis have for their Khalifa. People may be from different parts of the world, from different societies, different backgrounds and different ages but where there is true love of, and submission to Allah, people recognise Hazoor as a person sent by Allah to serve His Creation.



President of Benin recieves Hadhrat Ameerul Momineen



Prime Minister of Burkina Faso having an audience with Hadhrat Ameerul Momineen